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A NOTE ON THE SOURCES OF MARIE DE FRANCE.

In the valuable study, *Die Quellen des Esope der Marie de France*, which Professor Karl Warnke published in the *Forschungen zur Romanischen Philologie, Festgabe für Hermann Suchier* (Halle, 1900, pp. 161-284), a serious omission consists in the failure to include in the material studied the fables entitled by Hervieux *Ex Romulo Nilantii Ortæ Fabulæ Metricæ*, and published by him in the second edition of his *Fabulistes latins* (Paris, 1894, vol. II, pp. 653-713). This collection of fables, known to the Romance Seminary of the Johns Hopkins University as the Romulus Metricus, is found in ms. Lat. B. N. 111 of the Bodleian Library at Oxford. The codex, according to F. Madan's *Summary Catalogue of Western Manuscripts in the Bodleian Library at Oxford* (vol. III, Oxford, 1895, p. 363, No. 14836), was written in England in the eleventh century; certain "notes and glosses" in Old English are found in it.

The importance of this collection for the study of Marie de France is due to the fact that it presents in a number of cases a form of the version of the Romulus Nilantii, from which a large portion of the fables of Marie are ultimately derived, intermediate between the Nilantine original and the modified type represented by Marie. The resemblance of the Romulus Metricus to Marie's *Esope* did not entirely escape the attention of Hervieux, who noted (*op. cit.*, vol. I, 1893, p. 804) that in the fable *De lupo regnante* (Marie, XXXVII, ed. Roquefort), the Romulus Metricus (Fable xxxiv) agrees with Marie and the closely related versions of the Romulus Treverensis (= LBG) and the Romulus Roberti, in making the wolf the king of the animals in place of the lion. He does not seem to have extended

his examination any further, however, and concludes that the collection is a derivate of the Romulus Nilantii, though perhaps only a mediate one. The following facts appear to indicate that his alternative conclusion is correct, and that both the Romulus Metricus and the Romulus Anglo-Latinus, the hypothetical lost ancestor of the Marie family, are derived from a modified version of the Romulus Nilantii.

A study of the fable of the "Nightingale and Hawk" (Romulus Nilantii, Bk. II, f. xi; Marie, LVII [ed. Roquefort]; Romulus Metricus XXVII), made in connection with the work of the Romance Seminary of this University, first led me to take this view. In this fable the Metricus differs from the Nilantinus only in inserting the incident of the nightingale's refusal to sing unless the hawk moves off, as his presence terrifies her so that she is unable to sing. The hawk complies, and the fable continues as usual in the Romulean tradition. This incident occurs in the Mediæval versions accessible to me only in the Romulus Metricus and in the Marie family (including the Romulus Treverensis, and the Dutch versions of Gerhard von Minden [ed. Leitzmann, Halle, 1898, f. cxviii] and the Magdeburger Äsop [Pseudo-Gerhard von Minden, ed. W. Seelmann, Norden, 1878, f. xxxi]). In the latter, however, except in the late Magdeburger Äsop, the fable terminates abruptly with the nightingale's reply, and a very lame moral explains that many people cannot speak well when frightened or overawed. Here the version of Marie seems clearly to come from a form of the fable similar to that of the Romulus Metricus, with its conclusion lost or omitted.

The following examination of the first ten fables in Marie's collection furnishes evidence to confirm this view. The traits peculiar to Marie have been summarized and numbered by Professor Warnke in the article cited; certain of these traits, referred to by his numbers, are

here paralleled by similar points in the Romulus Metricus. References to other collections are derived from Warnke. Where no comparisons are made except with the Romulus Metricus, it is to be understood that he quotes no parallels from literature antecedent or closely subsequent to Marie.

Fable i. 1. M (= Marie): *gemme*; RN (= Romulus Nilantii): *margarita*; RR (= Romulus Rhythmicus, Hervieux, 2d. edit., vol. II, pp. 714-757): *lapis preciosus*; Berechiah: *iaspis*, *lapis pretiosus*; RM (= Romulus Metricus) *gemma*.

3. Moral. Cf. M: *le mielz despisent*, and RM: *contempnunt optima queque*.

Fable ii, 1.

M: *Ireement parla li lous,*
Ki mult esteit contrarious,
par maitalent parla a lui

RR: *Tunc lupus ore minax fera verba tonabat.*

RM: *Improbis lupus . . . ferow . . . truow . . . diwit.*

Fable iv, 1. M, RR, and RM have two witnesses, correcting RN, which speaks of three but mentions only two. RM makes the same correction.

Fable vii, 2.

M: *Mei, ki sui lous, tieng jeo pur fol,*
qu'od mes denz ne trenchai tun col.

RM: *. . . non gaudes, rustice latro,*
Quod collum sorpsi non dentibus asperis.

Fable viii, 1. The error in RN, which speaks of the second warning as the third, is also found in RR; M corrects by referring to the second warning as the second; RT corrects by introducing a third warning; RM = RT.

Fable ix, 1. M has a mouse traveling from city to city and overtaken by night; cf. RM:

. . . muri urbano linquenti menia castris
Serea campestris tribuit mus hospita noctis.

2. M *suriz de bois*; cf. RM: *glandesque nuces munera silue*. Odo calls the mouse *campestris* and *silvestris*.

4. RN: *cellarium omnibus bonis refertum*; M speaks of *plenté de farine e de miel*; RM:

centenouque domum pastu potuque refertum,
and, *infra, mellifluis cenis.*

Fable x, 2. RN: nest in *arbor*; M: *chesne*; RM: *robur*.

3. RN: *Cumque fumus et flamma . . . ad summitatem arboris pene pertingerent, aquila, . . . pullorum cura, ne perirent, vulpinos catulos incolumes matri reddidit, obsecrans ut adductum restringeret incendium.*

M: *Li aigles vit le feu espris;*
Al gupil prie e dit: 'Amis,
Estein le feu! Pren tun chael!
Ja serunt ars tuit mi oisel.'

Cf. RM: *Cum . . . aquila ardentem pertingere nidum*
Conspiceret flammam, clamans tunc
voce precatur
Ut vulpis fetus proprios jam spreta teneret
Lenius atque ardor pullis extinctus adesset . . .

As soon as possible I expect to publish a study of the forty-three fables contained in the Romulus Metricus compared with the same fables as found in collections belonging to the Marie group and in other Mediæval fabularies, including the Romulus Nilantii, the Romulus Rhythmicus, Berechiah, and the Odo group, in order to treat more thoroughly of the relations indicated in the present article. This study will also include a detailed discussion of the relations of the Romulus Treverensis and Berechiah to Marie.

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THE SOURCE OF THE STORY SAPI- ENTES IN THE SEVEN SAGES OF ROME.

In my edition of *The Seven Sages of Rome*, recently published in the Albion Series of Anglo-Saxon and Middle English Poetry, I assert (p. c) that *Sapientes*, the eleventh story in the Middle English versions, was probably an invention of the redactor of the Western parent version of *The Seven Sages*. I am now